

# Christian Reflector.

Fear God and give glory to Him.

All Scripture is profitable.

God hath made of one blood all nations of men.

Vol. 4.—No. 33.—Whole No. 164.

WEDNESDAY, AUGUST 18, 1841.

CYRUS P. GROSVENOR, Editor.

## THE CHRISTIAN REFLECTOR

Published weekly in Worcester, Ms. and in New-York City, By a Board of Managers, consisting of seven Ministers and eight Laymen, of the Baptist denomination; at Two Dollars a year, payable in advance. Individuals or companies, paying for six copies in advance by one hand, shall have the 10th and 15th copies; or, if paid for the 10th, 15th and 20th copies; or, if paid for the 10th, 15th, 20th and 25th copies. Ministers who will procure free subscribers, and pay \$10 shall have a sixth copy gratis. The paper will be sent to subscribers by MAIL, unless otherwise ordered. For a full advertisement of a general character will be inserted at the usual rates. All Communications, Postage Paid, will be attended to. Address the Editor, Worcester, Mass.

Den. WILLIAM CHURCH, No. 228, Hudson street, is appointed Agent for the Christian Reflector, for the City of New-York.

### Religious Miscellany.

From the New York Evangelist.

#### He has done Praying.

Some stop praying because death changes prayer to praise, by bringing them into the kingdom of heaven. But the man now in question has not reached that blessed world. He is surrounded still by the perils, and exposed to the temptations, and subject to the wants of probation. He needs the aid of mind implied in fervent prayer, and the blessings such prayer brings from heaven. He never more needed prayer than at this hour. Yet he has done praying.

Did his Maker discourage him? Praying is addressing him, and if he repulses prayer, there is reason for giving it up. But there is no man upon earth who God more steadfastly and powerfully encourages than prayer. His most precious promises invite men to prayer—His word is full of answers to prayer. He threatens evil to those who restrain prayer—He did God encourage that man to cease praying? Dare the man himself give this apology? Ask him!

Did any of the friends of God discourage him? If those of them that are round about the throne above could now send him their advice, would it countenance his neglect of prayer? Is it not their readiness to God that gives them their unspeakable joys? And would not their most comprehensive and urgent appeal in behalf of a rational being's best happiness, take the form, "Draw nigh to God?" Ask the man if he thinks saints and angels in heaven approve his neglect of prayer. What would be the honest answer?

Did the friends of God of his own vicinity dissuade him from prayer? They can tell whether there is any value in prayer, and are competent advisers respecting it. Will this man accuse them? Was it not the love and zeal of some of them that first roused his attention to the duty of prayer? Did they not urge him to it by every tender and solemn appeal? Did they not rejoice, as one sent to another the glad tidings, "Behold he prayeth!" And were not their hearts and when it was told that he had done praying? Dare he say that the dreadful language, "what profit shall we have if we pray unto him?" fell from the lips of any one of the true children of God?

Did his own reason or conscience dissuade him from prayer? It was because he had these endowments, and because of their concurrence with the calls of God, that he began this duty. It was the reiteration of their appeals that sustained him in the duty while he did practice it. And he had a fierce encounter with their remonstrances before he could give it up. Conscience dissuade from prayer! Never was her voice raised in such a work of shame and ruin! Will the man blame conscience? Dare he confront that inward monitor with such an accusation?

Did a due regard for any of his interests, as an accountable and immortal being, dissuade him from prayer? It was a sense of the value of those interests, as seen by an enlightened conscience, that first roused him to this duty. Every thing precious to him put in jeopardy by sin. He saw the storm gathering, and he dared not refuse to pray. All these interests call for prayer now as loudly as ever. They are all endangered by neglect of prayer, and all might be rendered safe by due discharge of that duty.

Had he wise counsellors when dissuaded from prayer? He who is only wise certainly was not one of them. Nor any that are like him, and that love him in heaven or earth. Nor did conscience or his own best interests give such counsel. What advisers had he left, after removing all these? What are their names?

Has he done praying? Let us see what else he has done. He has broken off all intercourse with God in a prayerless soul. There is no intimacy, no communion, nothing interchanged, no harmony. Prayer implies such communion and harmony of the mind with God. True prayer implies that God and man are on happy terms with each other. Their minds flow together like kindred drops. But the end of prayer is the end of all this.

Has he done praying? How completely then has he hardened his heart against the influence of eternal realities? These realities startled him once. The mist and darkness that covered them was lifted up, and passed away, and they pressed upon his mind with awakening power. He saw and felt that there was a God, and a judgment day, and eternal retribution. And a sense of these things drove him to prayer. And while he looked at them he prayed. But when he began to turn his face from them, prayer began to be disinterested. Through the returning power of sin, eternal realities have lost their influence over him. He sees little of them now. They have gradually sunk out of sight, like the receding shore. Earth engrosses his cares, and his affections and hopes. In it he buries all the lofty thoughts, high desires, and noble aspirations that belong to an immortal mind.

Has he done praying? Then how effectually has he shut his eyes upon his own dependence, frailty and danger? Can he live an hour without God's favor? No, he cannot breathe again. What blessings in life can he gain without God? And who, but God, can pardon his sins and open before him a blessed immortality? He saw things in this light once, and then he pray-

ed. He lost sight of them now, and he prays no longer.

Has he done praying? Then he is doing nothing about salvation. Prayer is the most natural, the most direct, the most effectual means of obtaining salvation. There is no other way of access to that God whose hands are the sinner's destinies. To stop praying is to quit the pumps, and leave the sinking ship to her fate. Notwithstanding what a man may think he is doing about his salvation, he is doing absolutely nothing if he calls not on the name of the Lord. If he has done praying, he is the man that no longer strives to extinguish the flames that are consuming his dwelling. Prayer holds in check the evil passions, repels the assaults of temptation, rebukes Satan, keeps eternal realities in sight, and makes the soul feel their power. Hence it most happily bears on the soul's salvation. But he that has ceased prayer has ceased contending against evil passions and temptations. Sin unrestrained, fastens its iron grasp upon him. Satan, unbeknown, spreads his successful snares. The unchecked disease is extending its power, and hastening him to eternal death.

How many and fearful things are true of a man, when it is true that he has done praying! Reader, does your sealed lip and prayerless heart proclaim these true of you? PASCAL.

### The Moral Law.

An American lawyer, of evanescence and ability, but an infidel and notoriously profane, meeting a legal acquaintance who was a decided Christian, told him that he had come to the determination of examining the evidences of the Christian religion, which his wife books on the subject he would recommend him to read. "Read," said his friend, "the Bible." "What, the very book of which I wish to ascertain the truth?" "To be sure," said his friend, "this is what you will do in every other case, why not in this? Read the Bible itself; study it subject in controversy. Ascertain the amount of evidence of a divine origin contained in the Bible itself, it will then be time to think of consulting others." The advice seemed perfectly reasonable, but where would you advise me to begin? "At the beginning," he replied, "No, at the beginning; begin at Genesis and go through with it. An intuition from his physician that a disease he had upon him must, within a very few years, put an end to his life, had it seemed, engaged him to make this inquiry, and had it in effect leading him to act upon the good advice he had received.

His Christian friend called upon him not long after, and found him pacing the floor of his room, with a countenance which betokened intense interest in his thoughts. "I have been reading," he replied, "the Moral Law." "Well, and what do you think of it?" "I will tell you," he replied, "what I used to think. I used to think that Moses was the leader of a horde of barbarians or banditti; and that, having a strong mind, he had acquired extraordinary powers of reasoning, and that he succeeded in impressing them with the idea that he was possessed of supernatural powers." "But he was looking at the nature of the law," said his friend, "I have been trying to see whether I can add any thing to it, or taking any thing from it as to make it better. Sir, I cannot, it is perfect."

He then proceeded briefly to analyze, and remark upon, each commandment in order: showing the perfect reasonableness, and the comprehensive character of them all. He was, as a lawyer, particularly struck with the classification of injuries to their neighbors, as there exhibited. "They are divided," said he, "into offences against life, chastity, property, and honor. Murder, and the great offence in each class is expressly forbidden. Thus the greatest injury to life is murder: to chastity, adultery; to property, theft; to character, perjury. Now the greater offences, of course, include the less of the same kind. Murder must include every injury to life; adultery every injury to chastity and so of the rest. And the moral code is closed and perfected by a command forbidding every improper desire in regard to our neighbor. Now I have been thinking, where did Moses get that law? I have been thinking, the Egyptians and the Greeks and Romans never gave a code of morals like this. Where did Moses get this law which surpasses the wisdom and philosophy of the most enlightened nations? He lived at a period comparatively barbarous, but he has given a law in which the learning and sagacity of all subsequent nations can detect no flaw. Where did he get it? He could not have soared so far above his age as to have devised it himself. I am satisfied where he obtained it—must have come from heaven. I am convinced of the truth of the religion of the Bible."

Such was the issue of a careful and exact investigation of the divine record, by one whose occupation as a lawyer, had when his mind was applied to the subject, produced habits of thought which eminently qualified him for such an enquiry as this, as soon at least as his heart, released from its thralldom under sin, allowed him to make it.

### The Power of Truth.

At the last meeting of the London Religious Tract Society, the Rev. James Hill, formerly of Calcutta, related the following fact respecting Captain Connolly, whose overland tour to India has been lately published.

The captain went out a stranger to God, and to true religion; but his sisters were pious ladies, and one of them happened, before he went, to put into his baggage a Bible. I think he had never looked into it. It so happened, that on his journey to India he was taken captive by a tribe of the Turcomans, through the treachery of his guide. He was made a prisoner for a short time. On one occasion he was loading a camel with his own baggage, which had been taken from him and sold. He took up a Bible which his sister had given him—he sat down on a portion of his own baggage that he was employed in loading upon the camel, and he read the unsearchable riches of Christ. His mind was in a state to receive the truth; and he told me in Calcutta, that the first religious impression made on his heart was on that occasion, as he sat amidst the wilds of the Turcoman country.

He also stated that he was intimate with the friends of an officer of most licentious character, most depraved in his morals; to much so, that his name was to be known among his fellow officers by the name of "hell." This man went on in his career of wickedness for some time; but it so happened that he was to visit a brother officer at a distant station. This brother officer was not him; but a pious man; but amongst his books lying about in his room there happened to be "Duties, Rise and Progress of Religion in the Soul." By some means or other, it secured the attention of this licentious man. He took it up; he read it; it was wonderful; but still would not suffer his brother officer to see what he was do-

ing. The time of his return to his regiment came, and he was so ashamed of letting it be seen that he took an interest in this book, that though he longed to take it with him and was anxious above all things to possess it, he would not let it be known; but when he packed up his baggage, he packed up this book with it and returned. He there read the book; read it through; offered up all the prayers that it contains. He read it a second time; and the result of all was, he sent the book back with a letter to the officer, pressing on him the duty of reading it, and showing by his letter that he himself was converted to God by what he had read. He became a decided champion for the faith. He lived but a few months after that, but he died in peace with God, and I trust is gone to that world of glory where he will speak of the wonders of the Divine Providence, as well as the co-operation of his grace.

From the New York Evangelist.

Mr. Editor:—The Rev. Dr. McCarty, of New York, in delivering an address at a tract meeting in Philadelphia, related substantially the following anecdote, which by request was recently repeated at a tract meeting in New York.

The mention of two of the publications of the American Tract Society, in your report, sir, (said Dr. McCarty) has excited emotions in my own mind which I cannot repress. I well remember when two young lawyers, both from God, and engaged in the pursuit of the honors and wealth of this world, met in the city of New York, when as one took some legal documents from his pocket, the other, to his surprise, discovered among them the Bible and Progress of Religion in the Soul. Nor was the surprise of the other any the less when he discovered lying on the table at the hand of his fellow lawyer, Baxter's Saint's Rest. Each appeared at first confused and ashamed at the discovery, for they had not yet learned to glory in the cross. But a few moments, however, had elapsed when they mutually found that the attention of each had been powerfully arrested by those volumes, and that each was deeply anxious for the salvation of his soul. Together they sought the Lord; and agonizing to enter into the kingdom, they both at about the same time were enabled to hope in the mercy of Jesus Christ for eternal life. One of them having fought the fight and kept the faith, and has long since gone upward, I doubt not to rest in the bosom of the Savior he loved and served. The other, called as he believed of God, became a preacher of the gospel of Christ, and still lives to proclaim to dying sinners in his native city, salvation through blood and righteousness of the blessed Redeemer; and now, when he finds your society engaged in sending forth, among your valuable publications, these two precious volumes, he presents himself before you to add, this evening, his feeble but hearty testimony to the excellence of the tract society.

### Temperance.

Third National Temperance Convention.

We copy from the New York Evangelist the following extracts from a full report of the sayings and doings at the great Temperance Convention at Saratoga. No apology will be required for the length of the article by those who feel interested in the welfare of their fellow men. It will well repay an attentive perusal.

The Convention whose organization was noticed last week, continued its sittings with great harmony and increasing interest until Thursday night. At its opening the number of more than two hundred and fifty delegates were enrolled; and at the close there were five hundred and sixty. From New York, there were 286; Massachusetts 50; Vermont 46; Connecticut 23; New Hampshire 4; Rhode Island 2; Maine 3; New Jersey 7; Pennsylvania 9; Maryland 4; Michigan 4; Louisiana 3; Alabama 3; Wisconsin 3; Ohio 3; Illinois 2; Georgia 2; Iowa 1; Sandwich Islands 2; and 3 without places designated.

The afternoon session of the first day, was opened by the proposal of the following resolution by the Business Committee:

2. Resolved, That every advance of the Temperance cause, from the commencement of the enterprise to the present time, has shown more and more its wisdom and importance; and that the present extraordinary movement throughout the country—a result of past action, in which many thousands inebriates have been reformed, settling the practicality of the immediate and complete emancipation of all the drunkards throughout the land, and giving new evidence of the power and importance of the pledge, calls for the most lively gratitude to Almighty God, and fills the heart with the wish, that those reformed may be strengthened to withstand every temptation to a relapse, and be enabled to go forward in their noble work of saving others, until not a drunkard shall be left in the land un reclaimed, to die a drunkard's death, and fill a drunkard's grave.

After the reading of the resolution, a Mr. Brush, of New York, a reformed drunkard, rose with great agitation, and feeling, to express his cordial approbation of it. His emotion was such that he spoke with great difficulty. He said there was not a word of the resolution, in which he did not from his heart concur. He was a living witness of the efficacy and worth of the Temperance enterprise. If nothing had been achieved more than what he had experienced in his own reformation, and the happiness to which it had conducted him, it would fully justify all that had been done. If, however, he said, there was a man scathed and blasted by this vice of intemperance, it is myself. I have been a drunkard—a loathsome and confirmed sot.

Now I am what you see, and I owe the great transformation entirely to the influence of this cause. I have traveled three hundred miles, though hardly able to submit to the expense, in order to be present at this Convention, and look upon, and sympathize with and love the men who have been engaged in the cause to which I owe so much. I wished to testify to you my gratitude, for what you have done. I owe all that I have and all that I am, to Temperance—my health, happiness, clothes, and respectability. I have sufficient for the supply of my wants, and these, with a peaceful conscience, and regained self-respect, are enough. If this Temperance movement had not been made and persevered in, my condition would, alas! have been far different. The effects which my abstinence from intoxicating drink for the last five years, has had upon my bodily health and condition, are too wonderful. I have renewed my age. Though I have seen fifty years, I have now more than

the strength and vigor of forty. But none can tell the effort it has cost me to reform! Often and long have I prayed, and struggled, and labored to throw off the severe bondage of my appetites. I have partially reformed frequently—abstained for awhile, but all to no purpose. Reason, resolution, conscience, were all too weak to stand up against the temptation. But at last, I took the right way, and made exertion in the proper direction. I took the pledge of total abstinence. I cast the tempting cup aside, and since that I have been firm. I have felt happy. O I feel deeply indebted to this cause. Would that it might go on! I bless God for its successful progress and its triumph!

The brief address of Mr. Brush produced a deep sympathy in the assembly. Dr. Benant of Troy, rose, and stated that this case was one of peculiar interest, and that deeply affected himself. He was the son of one of the most devoted and godly elders of his own church in Troy, and when young, possessed uncommon talents, and gave high promise of usefulness. He was one of a large and most interesting circle of young men, once residing in that city, of which he and one other were now the only survivors—the rest having all gone down to a drunkard's grave. He is a living exemplification of the value of the pledge, and of the excellence of the Temperance cause.

The resolution makes reference to the happy effects of this cause upon the inebriate. He did not doubt that the experience of almost every one here could attest to the truth of such an influence. He himself, had recently an instance of it. A few days since, after he had entered his study and engaged in his usual duties, some one knocked quite rudely at the door. On opening it, an Irishman, shabbily dressed, and having the appearance of a confirmed drunkard, came in, leading with him a pretty looking little girl. The man was asked if he wanted any thing to sign the pledge, or have anything to do with this Temperance, unless he had made up his mind to it. "Now your reverence," said Pat, "but I have made up my mind. And if you please, I'll not leave your study without signing it." Of course I was not long in producing the pledge, as I always keep one at hand. He then requested me to give him a certificate that he had signed it. I did so. "Now," said he, on taking his leave, in high spirits, and with undaunted resolve in his countenance, "if any man sees John Riley drunk again, then I'm no man."

This is the first time that the Temperance movement could be justly called a reformation. It has been a reformation, in that it has been the great object and endeavor to hold on another up—good, business, indeed, as far as it goes—but it has scarcely accomplished anything, until recently, towards the reclaim of those who had fallen under the power of alcohol. But these Reformed Drunkards—and I repeat that they chose to call themselves by this name; it indicates a humility which is the best proof of the genuineness of their repentance, and gives a cheering pledge of its permanence—show us that the work has been begun in earnest, and in the right quarter. This impulse has been felt all through the land. We have many more here present than would have been, but for their efforts.

Rev. Mr. Hooker then introduced Mr. Bishop, a reformed drunkard from New Haven. Mr. B. said that if four months ago, any one had told him that he should have rose up to address a temperance convention, and to express his gratitude for a victory over confirmed habits of intoxication, nothing would have been more incredible. At that time I was dead to all feeling on this subject. I have been 16 years a straight forward drunkard. Scarcely a night passed which did not find me plunged into all the excess and degradation of beastly intemperance, and in which I have not brought distress and wretchedness upon myself and family. It is true they have never suffered, but it was not owing to me. If they had not had friends, they would long ago have been upon the town. About four months since, I was brought to a condition where reflection was forced upon me. For eighteen days, as a consequence of a season of unusual excess, I endured the horrors of a severe attack of the delirium tremens—perhaps the most dreadful malady to which human nature can be subjected. I had then a severe attack of delirium tremens, and I was pursued by demons, and scared by frightful visions. After my recovery, I resolved to abstain from strong drink. I did so, but was fast getting back to my old wretched habits, through the means of wine, when I heard the Baltimore drunkards, and by the help of God, was the first man to take the pledge of total abstinence.

There have been fifty drunkards reformed at New Haven, as the result of the visit of our Baltimore brethren; and they all will rise up and tell you the blessed effects of their efforts. But we feel for the poor fellows that are still benighted. We make every effort to restore them. We go to them, not as I have been formerly approached, with distrust—when along with the invitation to sign the pledge, there was the distinct intimation that we could not keep it. We go to them and endeavor to gain their confidence—to restore them to their own confidence and self-respect, and to awaken the moral power of a disenthralled manhood within them. We seek to disabuse the drunkard's mind of the false idea, that there is no hope for him. We tell him that he can succeed. His bondage is not hopeless. I could tell you many instances in which the power of this thought—you can succeed—has operated like magic, to redeem the fallen drunkard. But a day or two since, one of the most reckless and noisy drunkards of New Haven, who had resisted every entreaty under the impression that it would do no good for him to try, came forward and signed the pledge, on being assured that he could succeed, and that others as bad as himself had done so before him. We must learn to look upon the drunkard, not as a despicable reprobate, but a pitiable. He must be treated as a brother. It is kindness and sympathy that win

his heart, and nerve him for the contest with his sinful habits.

Dr. Kirby gave an interesting account of the work of the reformation of drunkards in N. Y. The Society originated some four months since. There are now 900 members, and the roll is increasing at the rate of 30 or 30 a day, seven-eighths of whom are reformed drunkards. Some are drunkards of the lowest grade—drunkards dug up out of the gutter—gathered off from docks, [and taken out of docks, too—] for one was recently picked out of the water into which he had fallen, taken to the meeting and induced to sign the pledge, and is now an efficient agent. In the whole range of my somewhat extensive practice, said Dr. K. every drunkard has been secured. The chief difficulty heretofore has been, that none could or would make the necessary personal exertion, to secure the drunkard. It is a tedious, often times protracted, and weary directed effort. But the power of kindness, of sympathy, and sincere interest in his behalf, is almost irresistible.

Out of 900 pledges from drunkards which have been taken, we know of only FOUR that have relapsed. The rest—and our watch over them is close and constant—have all stood firm to their pledges. There was one other who violated his pledge. He had been a confirmed sot, and appetite re-asserted its dominion for a while. He was found in the gutter, but he was again taken to the meeting, and never have I beheld a more sincerely penitent man. He has now pledged himself again, and we have scarcely a more efficient member than he. This Society has its Hall, wherein its weekly meetings are held, and where secretaries are constantly to be found, ready to receive the returning drunkard, and to welcome him back to sobriety and peace. It is at the corner of Centre and White streets; and the friends of Temperance will encourage the Society in its most valuable work, by calling in, and affording it the sanction of their presence and influence. Drunkards are constantly coming forward to the pledge. At scarcely any hour of the day can you go in, when you will not find some one ready to come forward. There are a number of volunteer Temperance missionaries, (themselves reformed drunkards) scouring the streets and lanes, penetrating the haunts of vice, and by encouraging words and kind and pressing persuasion, leading the poor, wretched inebriate up to the pledge. Who can estimate the good which has already been achieved, by this extraordinary and most salutary movement? I asked, a few days since, an intelligent and cautious man, who has been entirely conversant with his movement from the beginning, what amount of money he supposed had been saved already by it? He promptly assured me, more than half a million. And so I believe.

Mr. Marsh said that the ladies too had taken an active and praiseworthy part in this movement in New York. If one wished to behold a moving spectacle—one at which his heart and soul would thrill—he should visit the meetings which are held. He knew a lady in affluent circumstances, who chanced to be present at one of these meetings, and imbibing an impulse that would not let her rest, she set about to find out some drunkard whom she might lead to this Babel, to be cured. She found that the husbands of two of her friends were both drunkards. She urged them to solicit their attendance. They did so, but were unsuccessful. The lady then determined to go herself. After many remonstrances on the part of the women, and assurances that it would all do no good, she ordered her carriage and went. She found them both in bed. With great effort they were induced to rise; and one was covered and bedded with blood, which had flowed from a deep gash in the head, which he had during the day, received in a fall. But she took him home, as he was, all ragged, into her carriage, and drove post to the meeting. Leaving him there, she returned for the other, and with difficulties at which any but a heroine would have shrunk, she succeeded in getting the two wretched, swearing, ragged drunkards within the magic influence of the Reformed men. She watched them with keen anxiety during the whole meeting. They could not suppress. At last the invitation came. She caught one by the elbow—"You must go forward!" "O, it will do no good—I'm too gone!" "You can succeed," broke forth from a dozen voices. The wretched fellow went up, and with trembling, bloated hand, signed the row that has made him a temperate and happy man. The other followed suit. It is now three months since this occurred, and they have not drunk a drop! Who can tell the happiness which that act of self-denial has shed over two desolate homes, and infused into two broken hearts.

This lady has continued her exertions, and with much success. At the last Fourth of July, she became so interested, that she procured the means of purchasing a beautiful banner for this Society, which was proudly hung to the breeze on that occasion, and bore upon its ample folds the inscription—

"And are you sure, my John, you've signed? And are you sure 'tis past? Then mine's the happiest, brightest home, On Temperance shores at last."

Mr. Spooner of Boston rose to give a statement of what Boston too, was doing in this new and glorious work of reform. You would be astonished, said Mr. S., to see how the Reformed Drunkards are carrying all things before them. They are truly turning the world upside down—or rather, right side up. There have already been enrolled upon the list of the Washington Society, 3700 pledges. These, together with a Society of 500 in South Boston, make in all 4200. They are not all reformed drunkards, but by far the majority are. At least 3000 of this number have been drunkards—2000 habitually such. We have endeavored to be careful and accurate in our estimates, so that we should not mislead the public by exaggerated statements. But it is believed that not over 500 drunkards, who can truly call such, can be found remaining in the city. What a prodigious reformation has been brought round. Four-fifths of the drunkards of a city numbering 100,000, entire-

ly reformed in a few months! When or where has the world ever looked upon the like of it? But it is not only at Boston—in every place where this electric fire of reform has reached, it is producing the same astonishing effects. While on my way to this Convention, I stopped awhile at Hudson. I saw the fruits of this movement there. A little, ill-looking town crier, who had been time out of mind, a hoarse, outcast, who had lost one leg, and one eye, by the blowing up of rocks, which he was too drunk to escape from, and who had been employed by rum-sellers to ring about the streets, and sell train, almanacs, pictures, and handbills of an obscene character, and to sing songs in fulsome of Temperance—even this filthy, filthy, maimed, disgusting fellow has been reformed. I have seen that fellow, sober, and in his right mind—as resolutely engaged in promoting Temperance, as he once was in doing the devil's dirty work. These men leave nothing behind them. There are no subjects too tough for them. Let them go on awhile, and they will sweep the board of vice, and a man will need nothing better to make his fortune with, than to find a drunkard, and exhibit him for a show.

The first meeting I attended in Boston under this new dispensation, there were drunkards on all sides of me struggling to take the pledge, and then turning round to tell their experience. They no sooner enlisted under the temperance banner, than they went at once to fighting. They have no drones or sinners among them. That night, there was an old, crazy, bloated drunkard who sat near me, and kept muttering during the meeting that he wanted to sign the pledge. He was so drunk at the time that he could hardly keep on his seat. When the invitation was given, a rush was made from all parts to the table. This fellow came down the aisle, puffing like a grampus, knocking around all sides of him, and crying, "I want to sign the pledge." I thought it would not do to permit it. But the Secretary said he would try him. He drew his mark—too drunk to do any more, and went home. At the next meeting he was not present. We thought we had lost him. But at the next, four days after, he was there, a sober man, well clad, with a clean face, and told a thrilling experience of a drunkard's life. I asked him if he knew what he did at the other meeting. He presumed he had acted strangely, he could hardly tell how. But one thing he remembered well; he had taken the pledge, and was determined to keep it. He said he had long resolved to do it; but had never before been able. On that night he meant to make a desperate effort. But he had to go out and take a stiff glass of brandy, before he could screw his courage up to the sticking point.

There is no magic like these cheering words—You can reform. The poor drunkard, disabused of that depressing, paralyzing idea, does wonders at once. There is no one upon whom it does not work a kind of spell. The lowest sots are not beyond its influence. I have seen many a drunkard picked up from the streets, with a Washington man on each side of him, led to the head quarters, and there left till he could sleep off his drunkenness, and then in a few nights on the spot a sober man, to tell what had been done for him.

Mr. WRIGHT, one of the reformed men from Baltimore, next arose to assure the Convention that his heart responded to every word of the resolution, and to every remark which had been uttered. His remarks embraced a rapid and glowing account of the meetings he had recently held at different places, and of the uniform success with which they were attended. We came, said he, a short time since to Hudson. We found it completely frozen over; the rum-sellers were wielding an absolute sway. The temperance men entered into the enterprise with great despondency and doubt. They were confident that whatever had been done elsewhere, we would here be "up stump." We proposed to have an out-door meeting. The very thought scared them. We finally had our meeting in a little hall, which was mostly filled with persons that we did not wish to see. However, we drove on, and resolved to hold a meeting in Franklin square. The temperance men turned pale at our rashness. They knew we should call down the wrath of the rum-sellers, who had at their direction all the mob-elements of the city. They anticipated a certain failure—nobody would presume to go where the fury of the mob was likely to be wreaked. But we had the meeting, and it was a good one. The tables began to turn, and the rum-sellers to feel the alarm. We were admitted to the jail, where we were told were some hopeless cases—but every inmate of the county jail has signed the pledge—except the jailer! We were there eleven days, and between 500 and 1000 have signed the pledge; some seven or eight persons have quit the sale of intoxicating drinks. This is our experience every where. We do not know what it is to despair. The word fail is not in our vocabulary. I confess that at Albany, I was disheartened. There was one case which brought me to a stand. There was a most loathsome, degrading thing—I cannot call him a man, bloated to excess, so that he could not stand his head; bloated to his very toes—bloated so that it swollen a little more he must have burst, even if came forward to sign the pledge. I stood aghast at the spectacle which he presented. I could not refuse him, but I had no hope he would keep it. If he becomes sober, I thought, who can't? But he did. He took the veil a few days. Nobody saw him. At length he emerged, in a new suit, his blood so reduced that his oldest acquaintances scarcely knew him. Since that I have not thought it possible to fail.

Mr. W. then noticed his visit to Castile, where in three days, himself and Mr. Pollard had taken 400 pledges, and then in the face of a menaced mob. At Newburg, where, though some unpleasant opposition was experienced from an unexpected quarter, there was a great work accomplished. Such, said Mr. Wright, are the constant and visible effects of our efforts, and we cannot think of going home. There are, it is true, strong ties, now more strong than ever, that bind us to our homes. But, while we can do so much good, we dare not look back upon us, and so we go, if I preach not temperance in the house, and by the way. It is true we reformed drunkards have come in at the eleventh hour. The old tried friends of the



cause have borne the heat and burden of the day. But our reward will be great. It is the Lord's will to reward him that works a half-day—if it only be the latter half—as well as him that works all day. But none will receive his reward but who perseveres to the end.

Mr. POLLARD, one of the Baltimore Drunkards, next addressed the assembly in a vigorous and thrilling strain. He spoke from the fulness of a bitter experience, and the statements which he made told powerfully on the feelings of the audience. Until the age of 20, he had never tasted of intoxicating drinks, having been bred a Quaker. He attributed his first lapse to the seductive influence of female society. He was urged to his first glass by the persuasions of ladies. He was a long time in overcoming the fixed habits and principles of his Quaker education. But in obedience to the usages of society, and from pride, he went along step by step, down the slippery path on which thousands have posted before him, to their ruin and shame. At length appetite long indulged, acquired the mastery over him. Going from one excess to another, he plunged into shameless intemperance. And sorely were the consequences visited upon him. Besides, said he, the disgrace and self-abhorrence which I incurred, I also suffered the horrors of the mania *a potu*—which, if I were to translate, I should call the man with red hot poker after you. The horrors of that disease cannot be described. It is God's peculiar curse upon this vice.

Mr. P. spoke feelingly and forcibly of the prodigious influence which young ladies exert, when the solicitation to vice comes from them. If, said he, a youth of ardent and generous temper is urged to take a glass by the ladies, why he cannot resist—even though it were poison.—The power of these social customs, enforced by woman's influence and woman's example, is almost omnipotent. He is more or less than a man who can be indifferent to, or resist them. Would that ladies might feel their great responsibilities in this matter. If they say the word, the deadly practice before which the brightest and best have fallen, will be banished at once and forever. Let it be known that the passport to their favor and society is total abstinence, and the work will be done. But while their influence is exerted against us, we can make no headway. We need their influence. We beg their co-operation, in changing the customs of society, and banishing the use of wine, and in drying up this fountain of wide-spread wretchedness and wo.

**Adulteration of Liquors.**  
Whereas it is alleged and generally believed, that a large proportion of the intoxicating liquors sold as imported, are of domestic origin, and that in the composition of many liquors, both foreign and domestic, a variety of baneful ingredients are employed, in addition to their element of alcohol.

Resolved, That a committee of five, including the Chairman of the Ex. Com. of the American Temperance Union, be appointed, whose duty it shall be to offer a premium of \$500 for the best essay on the subject that may be submitted for their acceptance, within six months after such time as they may appoint, candid and thorough in its investigations—clear and definite in its conclusions on all the points embraced in the foregoing preamble; and composed, if possible, within the compass of 100 12mo. pages, of suitable pamphlet type.

At first \$200 was proposed. Mr. BOOTH of N. J., supported the resolution by some able remarks, and thought the sum should be greater.

Mr. DELAVAN thought it should be \$500.—That amount was finally inserted. Some important facts were stated about the adulteration of wines. It was thought that it is a full statement of all that enters into the composition of even the most fashionable wines, and all that is done in making them, could be fairly brought out and exposed to view, they would immediately be put on a level with Albany beer. The committee to decide on the proposed essay, were, Hon. Theo. Frelinghuysen, E. C. Delavan, John Tappan, Esqrs., Rev. Thomas P. Hunt, and Charles A. Lee, M. D.

The New Bedford Register relates that on Saturday last a dealer in ardent spirits having resolved on relinquishing the business, but being poor and unable to bear the loss of his stock on hand, was waited on by a deputation of the Washington Total Abstinence Society, who offered to take all his liquors off his hands. It was removed from his shop and placed in the street, and at 12 o'clock, the hour previously appointed, a number of persons assembled, and the Vice President of the Society, after some remarks appropriate to the occasion, prostrated with an axe the head of four casks containing the liquor, consisting of rum, brandy, gin and wine, and it was suffered to flow into the gutter.—*Adm.*

**A Bounty on distilling Rum** from the necessities of life is granted by our government. The duty on molasses is remitted, when the same is distilled into rum, and exported. This is not only encouraging the manufacture of poisonous and intoxicating liquors, by which the price of grain, the staff of life to the poor man is enhanced, but molasses also, another article of the poor man's sustenance, is rendered more scarce and dear. Will the people long endure this destructive measure? Ought not temperance men to be sent to Congress?—Ought not the attention of the newspaper press to be called to this subject? The last account from the New York market says:—There are several cargoes of Southern corn at market, for which the distillers paid 56 cents. These things ought not so to be.—*Lynn Record.*

**Cool Water.**—Speaking of cool water, the Philadelphia Ledger says: "We can suggest a mode within the reach of every person. Let the jar, pitcher or vessel used for water, be surrounded with one or more folds of coarse cotton, to be constantly wet. The evaporation of the water will carry off the heat from the water inside, and soon reduce it to the freezing point. In India and other tropical regions, where ice cannot be procured, this practice is common. Let every mechanic or laborer have at his place of employment two pitchers thus provided, and with lids or covers, the one to contain water for drinking, the other for evaporation, and he can always have a supply of cold water in warm weather. Any person can test this by dipping a finger in the water and holding it in the air on a warm day. After doing this three or four times, he will find his finger uncomfortably cold.

**Accident.**—We learn from the Mercantile Journal, that a melancholy accident took place in East Medway, on Wednesday afternoon, last week. A party of young men were amusing themselves in firing a cannon, and after several discharges, in consequence of their inexperience in loading, the piece went off prematurely, wounding Charles Bailey, one of the party, in a dreadful manner. He was taken up senseless, and at the last accounts was still alive, although his faint hopes are entertained of his recovery. He is about twenty years of age, the son of Rev. Luther Bailey, of Medway; and a member of Brown University, Providence; and was expecting to graduate next Commencement.

## Communications.

For the Christian Reflector.

Cincinnati, June 21, 1841.

REV. WILLIAM B. JOHNSON:

Dear Brother,—I feel justified in thus publicly addressing this communication to you on the subject of the pro-slavery action of our recent General Convention at Baltimore, because you are the President of that Convention, and therefore the most prominent of the representatives from the South, and as such upon yourself rested the chief responsibility of the ungenerous proceedings of that meeting, towards Abolitionists, who were prevented by your decisions from speaking with that freedom which was allowed to others. Without designing to be disrespectful to yourself or any of the members of the Convention, I shall nevertheless use great plainness of speech, and I hope thereby to affect the hearts of Christian brethren more certainly than I could by words of flattery. In order that truth may not be hid in a multiplicity of words, I shall here present in the simplest form a number of facts which are undeniable.

1st, From the earliest period of the organization of the Baptist General Convention, churches have been represented in the Convention and on the Board which have always refused communion with slaveholders. The McDougal street church in New York is an instance. Even the church of which brother Cone, the late President of the Convention, has for many years been pastor, has all along had a resolution unrepented on its books, prohibiting the reception of slaveholders to membership.

2nd, A convention of Baptist brethren in 1840, addressed a faithful yet affectionate communication to slaveholding Baptists, entreating them to abandon the practice of holding their fellow-men in bonds, and presenting as one consideration the fact, that a persistence in the practice must finally lead to a breach of their church fellowship.

3d, Upon the receipt of this communication at the South, the southern brethren adopted a course of proceedings such as the following extracts from southern papers will show:

"In the Biblicist Recorder of Sept. 19, 1840, and over the signature 'R.' is this passage:

"It is our decided conviction that southern Baptists ought no longer to act, directly or indirectly, with those whose acts proclaim them to be our determined foes. Grosvenor, Galusha, Neale, Turnbull, and their co-workers, must no longer occupy seats in a Convention, in which we maintain a representation. That body must exclude them or dispense with us."

The Bapt. Banner and Pioneer, of November, brought us 'The Voice of the South-West,' or the doings of the Alabama Bapt. Convention, containing the following:

"Resolved, That we withhold all appropriations to the A. B. F. Missions and the A. and F. Bible Society, until the officers and managers of those institutions satisfy us that they are not connected either directly or indirectly, with these Anti-Slavery proceedings."

"At a special meeting of the Camden Baptist church, last Fall, the Virginia Religious Herald informed us, the following resolutions were unanimously adopted:

"Resolved, We recommend to our associations to use their influence to have ELON GALUSHA expelled from his office of Vice President of the Board of Foreign Missions—that they have a right to require it, and should make his expulsion the condition of their future connection with the Board. Resolved, That our Association be requested to be fully represented in the Triennial Convention at its session in April next, and the delegates be requested to endeavor to obtain an expression of the views and opinions of the Convention on the subject of Abolition. Resolved, That those who are not for us, are against us, and that any refusal or neglect of the Convention to express an opinion on the subject, will be regarded by us as taking sides with the Abolitionists."

"The Edgefield, (S. C.) Bapt. Association in October, Resolved, That our delegates to the Bapt. Gen. Convention be instructed to obtain from that body, at its next meeting, an expression of its approbation or disapprobation of the views and sentiments contained in that (the Bapt. A. S. Convention's) Address."

"In the same month, the Bethel (S. C.) Association,

"Resolved, That if the Baptist Miss. Triennial meeting to convene in Baltimore in April next, does sustain the proceedings of the Anti-Slavery Convention, then and after that time, we recommend to the southern Baptists to find some other channel through which they may send their contributions."

"Resolved, That we, the Savannah River Association, deem the conduct of northern abolitionists highly censurable and meddlesome, and request our State Convention to instruct their delegates to the Triennial Convention, to demand of our northern brethren whether they can acknowledge those fanatics as co-workers in the great work of evangelizing the world, and to state fully to them the impossibility of our further co-operation, unless they dismiss such from their body."

"Resolved, That the State Convention be requested to retain the funds sent by this Association, until the Triennial Convention shall publish their repudiation of the whole spirit and conduct of Baptist abolitionists."

But did the Baptist State Convention of South Carolina contemplate any action against the Abolitionists at the General Convention in Baltimore? Let us see.

In noticing the agents of the A. & F. Bible Society and of the A. B. H. Mission Society, the S. Carolina Convention have recorded in their minutes "that each alludes to the exciting subject produced by the conduct of the American Baptist Anti-Slavery Convention, held in New York in April last, (1840,) and the anti-slavery meeting held directly after the adjournment of the Boston Association, in the present year, (1840.) The statements and remarks made by these brethren, in reference to the numbers and influence of Abolitionists of our denomination in the northern states, show that they are small and feeble. That the great body of our brethren at the North, brethren of standing and influence, have no sympathies with the Abolitionists, and that they have no desire to interfere, in the smallest degree, with the institutions of the South; and that they will be ready to give an expression of their disapprobation of the proceedings of their Abolition brethren at the North, at the next meeting of the Triennial Missionary Convention in Baltimore."

Again I find on the minutes of the S. Carolina Convention, that

"The following preamble and resolutions were adopted.

"Whereas, a general disquietude among our churches in the South and South-West of these United States, has been produced by the proceedings of some Abolitionists of our denomination at the North, with whom we have long been associated in the Foreign Missionary enterprise; a disquietude that threatens a division of the Baptist Triennial Convention, by a separation of the Southern from the Northern churches; and whereas, from the magnitude of the missionary enterprise, and the importance of united action for its advancement, such division is to be deprecated, and if possible prevented.

"And whereas, the manner of adjusting the existing difficulty, so as to remove the disquietudes and prevent the division, is one of delicacy and importance, requiring deliberation and mutual counsel; therefore, Resolved,

"1. That it be recommended to the delegates from slaveholding states, who shall attend the Baptist Triennial Missionary Convention, in April next to assemble in the city of Baltimore, in the meeting house in which the triennial convention is to assemble, at 10 o'clock on the Monday before the last Wednesday in April next, that they may deliberate and determine upon the manner in which they shall act on this subject, when they shall meet in the Triennial Convention.

"2. That they be requested, after the rising of the Triennial Convention, to give information to their constituents of the result of their doings."

4th, The pro-slavery delegates, in accordance with the above recommendation, held their preparatory meeting and received a communication from a few Northern brethren who stand opposed to Abolitionists, so couched as to suit the views of the said pro-slavery convention, and to give the Southern brethren the expectation that their views should be sustained by them in the General Convention. It was therefore determined to wait the election of the Board of Managers before any further proceedings.

5th, Abolitionists held no preparatory meeting, came to no agreement among themselves, and went into the General Convention uncommitted to any course whatever.

6th, Before the Convention commenced their session, it was a current rumor among the brethren, that the Rev. W. B. Johnson was to be made President of the Convention. Accordingly, when the Convention met, Brother Cone requested that another be elected president, as he had already served the Convention in that capacity a number of years. At this very time there were in the pews of the church tickets already prepared, having the name of W. B. Johnson upon them. The result was the success of the prepared ticket by a majority of two.

7th, When the election for vice presidents and the board of managers came under consideration, a resolution was adopted by the Convention to have tickets printed containing all the names of the members of the former Board, with spaces to admit of alterations. No reason was assigned for this departure from the former usage of the body. Abolitionists however interposed no objections, although conscious the object of this new plan was to effect their exclusion by a silent vote, and thus cut off all opportunity of advocating their claims to equality of privileges and rights in the Convention and Board.

Rev. James C. Furman, pastor of the 2nd Baptist Church in Charleston, S. C., had then distinctly informed me, that it was settled that Mr. Galusha must be left out. That there were \$10,000 locked up in Alabama that would be lost to the Convention if he were not left out of the Board. That he was a fanatic, and ought therefore to be excluded.

8th, The election of managers and vice presidents came on the next day, the tickets ordered by the Convention, having been regularly distributed. But there was also distributed a printed ticket not ordered by the Convention, having the names of all known Abolitionists carefully left out. This ticket was prepared to suit the pro-slavery demand, and particular pains were taken not only by Southern, but by some Northern men to place it in the hands of those who might probably be induced to support it. I had to take some pains to get possession of one, being too well known as an Abolitionist for any hopes to be entertained that I would support it. Abolitionists saw all this going on, but they kept silent, and waited to see if their Northern brethren generally would sanction such an electioneering policy. The silence was broken by Elder Richard Fuller of Beaufort, S. C., who as we were going into the election, interrupted the proceedings by demanding to know, of yourself, the President of the Convention, if any instructions had been given to you, or to your knowledge to any in that Convention "to proscribe any man for conscience sake." Your reply was, that you knew of no such instructions. Br. Fuller was then allowed to proceed without the slightest interruption in a speech which, whilst it severely rebuked all proscription "for conscience sake," and expressed sentiments which every Abolitionist must have warmly approved, yet left the impression upon the audience that Abolitionists had falsely charged the Southern brethren with a spirit of proscription. It was then and not till then, that Abolitionists attempted to offer any remarks upon the subject. If they had then continued silent, it would have been a clear admission that they had made, not only an ungenerous, but a false charge against their Southern brethren. Not to have spoken then, would have been base and contemptible. They did believe that such instructions had been given, and they accordingly asked for further explanation. Your own colleagues brought up the question, and it would have been inexcusable to have shrunk from its full investigation. Every effort however was made to prevent Abolitionists from speaking. They were indeed finally permitted to ask questions of others, such as had been put to yourself by brother Fuller. But when I propounded the question in a form to bring out all the facts in the case, I was called to order, and you confirmed it. And when I attempted to explain my reasons for making any inquiry into the subject, you pronounced it out of order to offer any explanations. On the other hand, other brethren were permitted to speak with as much latitude as they pleased. Abolitionists alone were limited. But the discussion went far enough to allow our Southern brethren to deny that any instructions had been given them, to proscribe any member of that Convention. You denied the knowledge of any such instructions to yourself, or to any other delegate, and you, dear Sir, presided in the South Carolina State Convention when the resolutions above named, were passed. You also presided over the Edgefield Association, when in October last the resolution of instructions was passed by that body. Again, when in convention I named the resolutions of the Camden church; you replied that the Camden church had no representation in the General Convention,

and yet there sat brother Breaker, the pastor of the Camden church, who himself signed the resolutions in behalf of the church. I ask, if Edgefield is not represented in the Senate of the United States, by the same senators who represent the whole state of South Carolina? I always thought that the whole included every part. And if the pastor of the Camden church was not represented there, we could not regard it otherwise than uncandid. Brother Hartwell too, a delegate from Alabama, denied having any instructions. But he did not tell us what was expected of him by the body he represented. Had I been in his place, I certainly should have regarded the action of his constituents, instructions to put out from the board of managers all Baptist abolitionists, and especially when acting as though such instructions had been given.

I did not expect that Southern men, who are accustomed to pride themselves upon their openness and candor, would undertake to effect their object in the Convention by any thing having the semblance of an undermining process. Nor could I have thought that Northern delegates would have preconceived a plan to favor the Southern demand, without giving to the abolitionists in open field and in open day the opportunity to defend their rights in that Convention. Who of them would not have condemned the abolitionists if they had held a previous meeting, and concerted a plan for excluding from all participation in the board every slaveholder? Who of them would not have thought such a proceeding discreditable to all engaged in it? And yet this was the plan for rejecting abolitionists from the board. "Oh tempora! Oh mores!"

Now, my dear brother, these are just the facts in the case. You succeeded in ejecting Elon Galusha and other abolitionists from the board by this sort of maneuvering. You could not have openly laid bare to that Convention the proceedings of your Southern associations and conventions, and have given to abolitionists fair room to defend their own cause, and have carried your point. Even as it was, you carried it by a bare majority made up chiefly of the Southern delegates, with a very small portion of the Northern delegation. Could we have been fairly heard, and could a full exposure have been made, the result, I think, would have been very different.

In confirmation of the facts in the case as I have stated them above, I would refer to the address to the Baptist churches in the South and South-West of your own pro-slavery caucus convention, written after the adjournment of the Triennial Convention, and signed by T. Stocks of Georgia, Chairman, and J. B. Jeter of Virginia, Secretary. In their address they presented to the meeting a preamble and resolutions which had been offered by brethren of the North, as expressive of their views of test of Christian fellowship. These so entirely accorded with our own, that the delegation agreed to wait the action of the Convention in reference to the election of its board of managers before any further proceedings. The election of the board of managers which had been offered by brethren of the North, was not thrown his Southern brethren from his heart, his pulpit, or his communion table."

These observations in the address clearly show that you came to the Convention with instructions to exclude abolitionists from the board, and there is no use of pleading against the word, "instructions." Whatever words you may employ to define your position, they were virtually instructions from Southern bodies.

And now, not to protract this letter to too great length, I respectfully ask you as the President of the General Convention, whether you expect such a proscription of abolitionists and in such a mode, to promote the interests of the missionary cause? You may be under the impression that the numbers and influence of abolitionists of our denomination in the Northern states, are small and feeble, but let me assure you, my dear sir, that your informers, Messrs. Wilcox and Kingsford, have only shown their own ignorance of our strength. In very many of the Baptist churches at the North, slaveholders cannot now be and never could have been, when known as such, admitted to the communion table. I grant that in the cities and commercial towns, the abolitionists have not much strength, but throughout the country they are numerous. And it will not be long before they will make it manifest that they have both "numbers and influence." Do you design to drive off from the missionary board this extensive community, and thereby expect to advance the cause of missions? I do not ask you this as a representative of the South, but as an officer of a Convention that derives the much larger portion of its funds from Northern churches. I sat in the Convention as a delegate from my church, a church that helps to sustain the abolition as well as the missionary cause. I have had to tell them on my return, that you received their funds, but denied them the right of representation on your board. And many are the churches in the same proscription.

But you will say that the abolitionists first threatened to exclude slaveholders. We positively deny this. No action has ever been taken by abolitionists to exclude slaveholders from the convention or its board. And as to the exclusion of slaveholders from their communion and their pulpits, it is no more than Southern churches would at any time have done to Abolitionists. I know, as a former native resident of South Carolina, that long before Baptist abolitionists moved the address that has given so much offence at the South, no abolitionist known as such, could have had access to one of our pulpits or to your communion table. The work of proscription commenced at the South. And therefore! Because your christian brethren in their conscience felt that slaveholding was a sin against God and man, and as responsible christians, they felt it their duty to their Southern brethren to exhort them to abandon this systematized oppression.

You have succeeded by the aid of "brethren of standing and influence" at the North, who have no sympathies with the abolitionists, in excluding us from all representation in your board of Managers, and to carry it out fully you have excluded the whole state of Maine, as the Baptists in that state are pretty generally of

the proscribed class. And now what are we to do? I confess I see no alternative than to organize a distinct missionary board, or with great humility bow ourselves to your dictation to control the funds we assist in raising, but without the privilege of disbursing.

My dear brother, there is one way and only one way of ever getting the Baptists of this country into unity again; we never can meet in perfect union until you cease to advocate, support, or connive at American slavery. There are too many of us who believe in an awful sin against God, for christians to live upon the unrequited toil of crushed humanity; and thus believing, we shall never cease our efforts to convince you until you "break every yoke and let the oppressed go free."

I have written with great plainness, because candor becomes a christian better than complimentary words or rhetorical phrases. Nevertheless permit me to subscribe myself,

Yours affectionately in Christ,  
WM. HENRY BRISBANE.

For the Christian Reflector.

JOSEPH STURGE.  
We had a great meeting, to be sure, to discuss the unchristian and ungentlemanly conduct of this individual towards a distinguished stranger in his own country. (1.) Since that time he has come confessingly on a visit of philanthropy to our own shores, a circumstance which should accord to him all due consideration, kindness, and courtesy; and we are gratified in being able to say, that so far as our knowledge extends, no one has initiated his unlovely example. So far as he manifests the spirit of a true philanthropist, we welcome and honor him, and we had hoped not to be called upon again to raise the voice of censure. In the "Anti-Slavery Reporter," a paper published in New York, we find a letter of his to an individual in Baltimore, dated "New York, 8th month, 30th, 1841," which contains the following paragraph:

"In passing from my premises, we looked in upon the Triennial convention of the Baptists of the United States, then in session in the city of Baltimore, where I found slaveholding ministers of a high rank in the church, urging successfully the exclusion from the Missionary Board of that society, all those who in principle and practice, were known to be decided abolitionists; and the results of their efforts satisfied me that the darkest picture of slavery is not to be found in the slave jail of the trader, but rather in a convocation of professed ministers of the gospel of Christ, expelling from the Board of a society formed to enlighten the heathen of other nations, all who were engaged in the overthrow of a system which denies a knowledge of the Holy Scriptures to near three millions of heathen at home."

We are utterly at a loss to conceive what possible motive could induce any man in his senses to pen such a scolding as this. We were present at all the discussions of the convention in that city, all those who in principle and practice, were known to be decided abolitionists; and the results of their efforts satisfied me that the darkest picture of slavery is not to be found in the slave jail of the trader, but rather in a convocation of professed ministers of the gospel of Christ, expelling from the Board of a society formed to enlighten the heathen of other nations, all who were engaged in the overthrow of a system which denies a knowledge of the Holy Scriptures to near three millions of heathen at home."

It is amazing to see the apparent recklessness with which a stranger in this country could make an assertion so calumnious, against a body of men, many of whom had travelled a thousand miles at their own expense, to labor for the spread of the gospel among the heathen, and all of whom were the direct representatives of the benevolence of the churches. "We looked in upon the Triennial convention of the Baptists of the United States, then in session in the city of Baltimore, where I found slaveholding ministers of a high rank in the church, urging successfully the exclusion from the Missionary Board of that Society all those who in principle and practice, were known to be decided abolitionists; and the results of their efforts satisfied me that the darkest picture of slavery is not to be found in the slave jail of the trader, but rather in a convocation of professed ministers of the gospel of Christ, expelling from the Board of a society formed to enlighten the heathen of other nations, all who were engaged in the overthrow of a system which denies a knowledge of the Holy Scriptures to near three millions of heathen at home."

When we commenced penning this article, we supposed that Mr. Sturge was still in this country, but we now learn that he embarked in the steamer Caledonia, for England, on Sunday last. We regret the necessity which compels us to expose the author of a falsehood so injurious, the more from the fact of his absence.

(1.) Does the reader remember what that "occasion" was? It was simply this; the distinguished stranger was Dr. Wayland, the distinguished author of "The Limitations of Human Responsibility," in honor of whom, Dr. Hoby of Birmingham, had given a breakfast. Mr. Sturge was invited to be one of the party; but feeling no desire to form more intimate acquaintance with the "distinguished" author of that distinguished work, he sent back a silent and polite note, declining the invitation. Here the matter would have rested; but Dr. Hoby (probably at the instance of the distinguished stranger) came down upon Mr. Sturge through the public print, with some severity, in defense of Dr. Wayland, publishing extracts from a letter of Dr. Wayland, in which the Doctor denied that he was a holder of slaves, &c., thus making the matter public, and leaving the impression that Mr. Sturge had charged him with that crime. Hence Mr. Sturge felt himself called upon to publish in his own defence, the true reason of his declination; which was not that he (Mr. W.) was a holder of slaves, but that he was the author of said book. And, that the public might judge of the soundness of his objection to the Dr., he published copious extracts from his chapter on "The Slavery Question," in which the Dr. labors so to limit the responsibility of Northern citizens and Christians, that it shall not extend to the oppressed and sighing bond-men of the South. Thus, as might well be expected, gave the "distinguished stranger" no favorable introduction to the abolitionists of Great Britain.—This was the amount of Mr. Sturge's offending. This was the "gentlemanly conduct" towards a distinguished stranger? This, it seems, was the "occasion" which roused the holy indignation of the Watchman, to give him at that time, what he had "hope" would have been given him in better manners, and that he should "not be called upon again to raise the voice of censure."

It is then surprising, that this jealous Watchman, from whose extensive vigilance, the least infraction of good manners by an Englishman in his own native isle, could not escape a faithful rebuke, should bestir himself and put on something like a soldier, to rebuke a stranger, who had been invited to be one of the party; but feeling no desire to form more intimate acquaintance with the "distinguished" author of that distinguished work, he sent back a silent and polite note, declining the invitation. Here the matter would have rested; but Dr. Hoby (probably at the instance of the distinguished stranger) came down upon Mr. Sturge through the public print, with some severity, in defense of Dr. Wayland, publishing extracts from a letter of Dr. Wayland, in which the Doctor denied that he was a holder of slaves, &c., thus making the matter public, and leaving the impression that Mr. Sturge had charged him with that crime. Hence Mr. Sturge felt himself called upon to publish in his own defence, the true reason of his declination; which was not that he (Mr. W.) was a holder of slaves, but that he was the author of said book. And, that the public might judge of the soundness of his objection to the Dr., he published copious extracts from his chapter on "The Slavery Question," in which the Dr. labors so to limit the responsibility of Northern citizens and Christians, that it shall not extend to the oppressed and sighing bond-men of the South. Thus, as might well be expected, gave the "distinguished stranger" no favorable introduction to the abolitionists of Great Britain.—This was the amount of Mr. Sturge's offending. This was the "gentlemanly conduct" towards a distinguished stranger? This, it seems, was the "occasion" which roused the holy indignation of the Watchman, to give him at that time, what he had "hope" would have been given him in better manners, and that he should "not be called upon again to raise the voice of censure."

It is then surprising, that this jealous Watchman, from whose extensive vigilance, the least infraction of good manners by an Englishman in his own native isle, could not escape a faithful rebuke, should bestir himself and put on something like a soldier, to rebuke a stranger, who had been invited to be one of the party; but feeling no desire to form more intimate acquaintance with the "distinguished" author of that distinguished work, he sent back a silent and polite note, declining the invitation. Here the matter would have rested; but Dr. Hoby (probably at the instance of the distinguished stranger) came down upon Mr. Sturge through the public print, with some severity, in defense of Dr. Wayland, publishing extracts from a letter of Dr. Wayland, in which the Doctor denied that he was a holder of slaves, &c., thus making the matter public, and leaving the impression that Mr. Sturge had charged him with that crime. Hence Mr. Sturge felt himself called upon to publish in his own defence, the true reason of his declination; which was not that he (Mr. W.) was a holder of slaves, but that he was the author of said book. And, that the public might judge of the soundness of his objection to the Dr., he published copious extracts from his chapter on "The Slavery Question," in which the Dr. labors so to limit the responsibility of Northern citizens and Christians, that it shall not extend to the oppressed and sighing bond-men of the South. Thus, as might well be expected, gave the "distinguished stranger" no favorable introduction to the abolitionists of Great Britain.—This was the amount of Mr. Sturge's offending. This was the "gentlemanly conduct" towards a distinguished stranger? This, it seems, was the "occasion" which roused the holy indignation of the Watchman, to give him at that time, what he had "hope" would have been given him in better manners, and that he should "not be called upon again to raise the voice of censure."

It is then surprising, that this jealous Watchman, from whose extensive vigilance, the least infraction of good manners by an Englishman in his own native isle, could not escape a faithful rebuke, should bestir himself and put on something like a soldier, to rebuke a stranger, who had been invited to be one of the party; but feeling no desire to form more intimate acquaintance with the "distinguished" author of that distinguished work, he sent back a silent and polite note, declining the invitation. Here the matter would have rested; but Dr. Hoby (probably at the instance of the distinguished stranger) came down upon Mr. Sturge through the public print, with some severity, in defense of Dr. Wayland, publishing extracts from a letter of Dr. Wayland, in which the Doctor denied that he was a holder of slaves, &c., thus making the matter public, and leaving the impression that Mr. Sturge had charged him with that crime. Hence Mr. Sturge felt himself called upon to publish in his own defence, the true reason of his declination; which was not that he (Mr. W.) was a holder of slaves, but that he was the author of said book. And, that the public might judge of the soundness of his objection to the Dr., he published copious extracts from his chapter on "The Slavery Question," in which the Dr. labors so to limit the responsibility of Northern citizens and Christians, that it shall not extend to the oppressed and sighing bond-men of the South. Thus, as might well be expected, gave the "distinguished stranger" no favorable introduction to the abolitionists of Great Britain.—This was the amount of Mr. Sturge's offending. This was the "gentlemanly conduct" towards a distinguished stranger? This, it seems, was the "occasion" which roused the holy indignation of the Watchman, to give him at that time, what he had "hope" would have been given him in better manners, and that he should "not be called upon again to raise the voice of censure."

It is then surprising, that this jealous Watchman, from whose extensive vigilance, the least infraction of good manners by an Englishman in his own native isle, could not escape a faithful rebuke, should bestir himself and put on something like a soldier, to rebuke a stranger, who had been invited to be one of the party; but feeling no desire to form more intimate acquaintance with the "distinguished" author of that distinguished work, he sent back a silent and polite note, declining the invitation. Here the matter would have rested; but Dr. Hoby (probably at the instance of the distinguished stranger) came down upon Mr. Sturge through the public print, with some severity, in defense of Dr. Wayland, publishing extracts from a letter of Dr. Wayland, in which the Doctor denied that he was a holder of slaves, &c., thus making the matter public, and leaving the impression that Mr. Sturge had charged him with that crime. Hence Mr. Sturge felt himself called upon to publish in his own defence, the true reason of his declination; which was not that he (Mr. W.) was a holder of slaves, but that he was the author of said book. And, that the public might judge of the soundness of his objection to the Dr., he published copious extracts from his chapter on "The Slavery Question," in which the Dr. labors so to limit the responsibility of Northern citizens and Christians, that it shall not extend to the oppressed and sighing bond-men of the South. Thus, as might well be expected, gave the "distinguished stranger" no favorable introduction to the abolitionists of Great Britain.—This was the amount of Mr. Sturge's offending. This was the "gentlemanly conduct" towards a distinguished stranger? This, it seems, was the "occasion" which roused the holy indignation of the Watchman, to give him at that time, what he had "hope" would have been given him in better manners, and that he should "not be called upon again to raise the voice of censure."

It is then surprising, that this jealous Watchman, from whose extensive vigilance, the least infraction of good manners by an Englishman in his own native isle, could not escape a faithful rebuke, should bestir himself and put on something like a soldier, to rebuke a stranger, who had been invited to be one of the party; but feeling no desire to form more intimate acquaintance with the "distinguished" author of that distinguished work, he sent back a silent and polite note, declining the invitation. Here the matter would have rested; but Dr. Hoby (probably at the instance of the distinguished stranger) came down upon Mr. Sturge through the public print, with some severity, in defense of Dr. Wayland, publishing extracts from a letter of Dr. Wayland, in which the Doctor denied that he was a holder of slaves, &c., thus making the matter public, and leaving the impression that Mr. Sturge had charged him with that crime. Hence Mr. Sturge felt himself called upon to publish in his own defence, the true reason of his declination; which was not that he (Mr. W.) was a holder of slaves, but that he was the author of said book. And, that the public might judge of the soundness of his objection to the Dr., he published copious extracts from his chapter on "The Slavery Question," in which the Dr. labors so to limit the responsibility of Northern citizens and Christians, that it shall not extend to the oppressed and sighing bond-men of the South. Thus, as might well be expected, gave the "distinguished stranger" no favorable introduction to the abolitionists of Great Britain.—This was the amount of Mr. Sturge's offending. This was the "gentlemanly conduct" towards a distinguished stranger? This, it seems, was the "occasion" which roused the holy indignation of the Watchman, to give him at that time, what he had "hope" would have been given him in better manners, and that he should "not be called upon again to raise the voice of censure."

It is then surprising, that this jealous Watchman, from whose extensive vigilance, the least infraction of good manners by an Englishman in his own native isle, could not escape a faithful rebuke, should bestir himself and put on something like a soldier, to rebuke a stranger, who had been invited to be one of the party; but feeling no desire to form more intimate acquaintance with the "distinguished" author of that distinguished work, he sent back a silent and polite note, declining the invitation. Here the matter would have rested; but Dr. Hoby (probably at the instance of the distinguished stranger) came down upon Mr. Sturge through the public print, with some severity, in defense of Dr. Wayland, publishing extracts from a letter of Dr. Wayland, in which the Doctor denied that he was a holder of slaves, &c., thus making the matter public, and leaving the impression that Mr. Sturge had charged him with that crime. Hence Mr. Sturge felt himself called upon to publish in his own defence, the true reason of his declination; which was not that he (Mr. W.) was a holder of slaves, but that he was the author of said book. And, that the public might judge of the soundness of his objection to the Dr., he published copious extracts from his chapter on "The Slavery Question," in which the Dr. labors so to limit the responsibility of Northern citizens and Christians, that it shall not extend to the oppressed and sighing bond-men of the South. Thus, as might well be expected, gave the "distinguished stranger" no favorable introduction to the abolitionists of Great Britain.—This was the amount of Mr. Sturge's offending. This was the "gentlemanly conduct" towards a distinguished stranger? This, it seems, was the "occasion" which roused the holy indignation of the Watchman, to give him at that time, what he had "hope" would have been given him in better manners, and that he should "not be called upon again to raise the voice of censure."

It is then surprising, that this jealous Watchman, from whose extensive vigilance, the least infraction of good manners by an Englishman in his own native isle, could not escape a faithful rebuke, should bestir himself and put on something like a soldier, to rebuke a stranger, who had been invited to be one of the party; but feeling no desire to form more intimate acquaintance with the "distinguished" author of that distinguished work, he sent back a silent and polite note, declining the invitation. Here the matter would have rested; but Dr. Hoby (probably at the instance of the distinguished stranger) came down upon Mr. Sturge through the public print



**"Charity rejoiceth in the Truth."**  
**WEDNESDAY, AUGUST 18, 1841.**

10

**Destruction of the Steamboat Erie, by fire, and  
loss of nearly Two Hundred Lives.**

For example, it is important to give a complete history



